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VOL. I.

MAY, 1888.

No. 5.

BRAZILIAN  
MISSIONS.

A  
MONTHLY BULLETIN  
OF  
MISSIONARY INTELLIGENCE.

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**BEWARE OF IMITATIONS.**

# Brazilian Missions.

VOL. I.

BROOKLYN, N. Y., MAY, 1888.

No. 5.

MEMORIAL services in honor of the deceased Emperor William were held by the German colonists in various parts of the Empire.

The 1,000 sturdy Teutons who packed the hall in Sao Paulo represent a class destined to exert a potent influence upon the future of Brazil.

There are 5,000 Germans resident in the city of Sao Paulo, yet they have no public worship, save on the occasion of the rare visits of Pastor Zink, of Rio Claro.

A mighty force they would prove if heartily enlisted in the work of Christian evangelization.

TWO days before the death of Germany's Emperor, all Brazil was stirred by the unexpected fall of the ministry, the Prime Minister, the Baron de Cotegipe, presenting their collective resignation.

Representing the ultra-conservative party in politics, and having rendered itself justly odious by its flagrant disregard of public opinion, the fallen ministry passes away with few to mourn its overthrow.

The new ministry is chosen from the liberal wing of the conservatives, and is expected to give the finishing stroke to slavery.

According to the slave census, completed a year ago, there were 723,419 slaves then remaining in the Empire. Thousands have since been

voluntarily liberated. Soon a million of these poor freedmen will be thrown upon their own resources. Who will have compassion upon them in their deep degradation, and provide for their social, moral and spiritual regeneration?

CHRISTIAN people in the United States ought not to lose sight of the fact that Brazilian society is passing through a period of change, and that all social changes are crises—that the fate of this nation hangs upon the manner in which Christian people do their duty during the next ten years—the forces of Rome are being trained to meet the crisis with that far-seeing, patient cunning for which Rome is noted. Shall the Church of Christ in North America let this ripening grain fall ungathered?

Young, strong men and women are wanted who can preach and teach and sing of a purer, better Christianity than is known here.

THE American Tract Society has made a grant of \$300 worth of books, in different languages, in order to supply a depository of Bibles and religious books and tracts, which it is proposed to open in Sao Paulo, the headquarters of Protestantism in Brazil.

The British and Foreign Bible Society, of London, has instructed

its agent in Rio de Janeiro to make inquiries with a view of co-operating in this important movement.

The Religious Tract Society of London has made a grant of \$125 towards the free distribution of the Portuguese translation of the Philosophy of the Plan of Salvation. The same society provides the paper for several religious periodicals published in Brazil.

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LOTTERIES are one of the curses of Brazil, and yet they are the source of great gain to the Romish Church.

Provincial legislatures vote away annually, thousands of the people's money, establishing lotteries in favor of churches.

Sao Paulo has just appropriated more than \$100,000 to aid lotteries in favor of churches and Jesuit schools in various parts of the province.

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#### WHOLESALE SLAUGHTER OF INDIANS.

DURING the past two months an organized Indian-hunt has been going on in the *Campos Novos do Parapanema*, in the western part of the province. One Joaquim Bueno, at the head of seventy hunters, has been carrying on a regular war of extermination against the wild Indians of this district, running them from cover, and shooting them down like wild beasts. There has been no provocation, and the sole motive is a greed for the lands occupied by the Indians.

The last exploit of this party is one of unparalleled atrocity. After driving them from their home, these men, who call themselves Christians, entered the settlement of the Guay-

mús, and poisoned the wells, the salted provisions, and the vats of *piksi*, a fermented drink made from corn, using strychnine and corrosive sublimate. They then retired, leaving things undisturbed. The unsuspecting Indians returned, hungry and tired, and fell easy victims to the poison; when the hunting-party returned to see the result of their scheme, they found the settlement in possession of the buzzards, and *three thousand* dead Indians scattered about it. Some days afterwards they destroyed another village of 800, and are now planning to wipe out an entire tribe of 5,000. They boast of the exploit, and claim to have the support of the local authorities, and also of five provincial deputies. Only two papers have so far taken any notice of the affair. The provincial government has dispatched troops, however, to prevent further crimes. The Indians of this whole district are remarkably docile, and, being easily accessible, offer a wide field for missionary effort.

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#### THE GOSPEL IN SERGIPE.

SERGIPE is one of Brazil's little provinces, only the size of New Jersey and Connecticut combined. Its population is equal to that of Georgia in 1800.

In 1863, and afterwards in 1868, Sergipe was visited by colporteurs, who left many Bibles, Testaments, and tracts. In 1868, a chance copy of the *Imprensa Evangelica* fell into the hands of a shopkeeper in the city of Larangeiras. Deeply interested in what he read, he sent at once to subscribe for the paper. He also



found that some tracts and books had been left in a store on sale by one of the colporteurs. He bought and read many of these. At last he obtained a Bible, and openly avowed his faith in its teachings. Then came opposition, bitter persecution from without, but triumphant victory in the soul-strife within.

Rev. A. L. Blackford, D. D., from far-away Bahia, heard the call for the gospel; and after several trips he organized a church, December 28, 1884; with Sr. David, the first convert, as elder.

In August, 1886, the Presbytery of Rio Janeiro received an urgent request with a hundred signers, many not church-members, asking for a resident preacher. In the lack of men, we can only meet a new call like this, by robbing some other field where the need does not seem so crying nor instant. Bahia, with over 200,000 inhabitants, needs more than three gospel preachers; but one of them, Rev. J. B. Kolb, was detached to enter the new field, and be the only minister in the whole province.

His labors have been richly blessed. The church numbers over fifty communicants, and is growing steadily.

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### A DEVOUT WOMAN.

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BY MISS HENDERSON, SAO PAULO.

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THAT God has His hidden ones among the thousands who bow the knee to Baal, is a truth which, from time to time, is gladly recognized by those who watch for the coming of His kingdom in Brazil. The extent to which the Scriptures are circu-

lated among the people is sufficient to assure us that the promise, "My word shall not return unto me void," will be fulfilled, but individual cases animate the faith of God's people.

A few days ago the family of a "fazendeiro," living on a remote plantation in the interior, was spending some days in the city of Sao Paulo. The mother and children having a relative in the girl's boarding school, came to visit her and to see the establishment. After passing through the house and school rooms, she was taken through the garden to see the Sunday-school rooms and the church, where the ten commandments and Lord's prayer are painted on the walls. They immediately attracted her attention, and the lady who accompanied her said: "The commandments in the Romish catechism are very much abbreviated. They are written here as we find them in the Scriptures." She replied immediately: "I know it. I have read the Bible through three times."

On inquiry, it appeared that she bought books occasionally to take to the plantation, as she was fond of reading. Among others was a Bible, which her observations and questions showed that she had been reading to purpose; and it was refreshing to observe how the simple reading of God's word, without any human teacher, "giveth understanding." She said she had never been present at our worship, but her husband and son had been, and she would come, if possible, while in the city. The hymn-book which we use was new to her, and she at once bought one, and some other books,

to take home with her. She asked, among others, for the "Spiritual Director"—a book which is not familiar to us—and for A Kempis' "Imitation of Christ." The two or three hours we spent together are a pleasant recollection, in the midst of our busy life.

The remark was made: "As you are familiar with the Word of God, you know that Jesus is all we need; we do not need the saints to intercede for us." Her face lighted up as she replied: "The first thought that comes to me when I awake in the morning, is of Him. He gives rest"—referring to the words: "Come unto me, and I will give you rest." We spoke of confession of sin and of pardon. She said, "I never confessed to a priest but twice in my life, once as a child, and when I was married; and I did not understand what I was doing then."

Of purgatory, she remarked, "There is nothing of it in the Scriptures." Some of her questions showed plainly how her mind had dwelt on the things she had read. Among others, she asked why Solomon, being so wise, and having studied so profoundly, had said: Vanity of vanities, all is vanity! The reply was, "He looked at it all from below, not from above; you know how confused the embroidery is below—the design comes out above. He failed to see it so, and only looked at it from 'under the sun.'"

She caught at the idea at once, as if it was something which she would take back with her to her remote home, near the Indian tribes, who, she said, sometimes came to her home. Her sympathies seemed to

have gone out to them in their wretchedness and suffering, and she told some very interesting things about her experience with them. At times, thirty or forty of the naked savages had come to seek for food. She had pity on the poor starving women, and succoured them, teaching the women to sew—and giving them employment and food. I do not know that we shall ever meet again. This may be only a pleasant episode, but it is passing strange how frequently the lines meet; and we may yet meet and talk again of the things concerning the kingdom of God.

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#### BRAZIL'S NEED OF THE GOSPEL.

WHATEVER doubt may exist in some quarters at home, as to the advisability of sending missionaries to Roman Catholic South America, none whatever can be found among the Christian men and women best qualified to judge.

We take the liberty of making some extracts from a few letters recently received.

Miss Mary W. Bruce, of Rio, writes:

"The first number of BRAZILIAN MISSIONS is at hand, and we give you God-speed, and are ready to help so far as in us lies. It would seem a Providential inspiration, just the thing to awaken and foster a livelier interest at home in the great need for the gospel in this vast empire.

"If there is one point more than another, on which the home workers need wholesome teaching, it is that the Romish Church does not and can not offer salvation through Jesus Christ, the only way; and that,

though some are saved by the Spirit of the Lord, in spite of all the mountains of errors, a religion that only half saves does not save at all."

Rev. J. W. Dabney of Jundiahy, writes :

"I heartily endorse the proposal. Something must be done to bring the importance of this field, present and prospective, before the Christians of the United States."

Alluding to the preference given by missionary magazines to other fields, he continues. "They apparently forget that this country is *new*, and is going to be the home of an immense population, who already possess a nominal Christianity, but who will drift into worse than pagan irreligion and immorality, unless the Christians who keep close to the truth meet and follow them with the simple and unadulterated gospel."

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#### BOTUCATU.

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ABOUT 200 miles to the northwest of the city of Sao Paulo, up in the mountains, may be found the last city of any considerable size on that side of the province. Beyond lie the unexplored regions of the "Paranafanema." Less than ten years ago this place had the worst reputation of any in the whole province—a reckless, dangerous frontier ranche—a veritable "dead man's gulch." Today it is a thriving, peaceful, law-abiding city. It would be difficult to trace the causes which have wrought out this wonderful change. We who believe in the wonder-working and civilizing power of the gospel, and who have seen this province march to the front rank among her sister

provinces, just in proportion to the spread of the knowledge of God's Word, attribute it largely to the little Protestant church located there. The story of that little church will furnish a most romantic page in the history of Brazilian missions.

An arrow, shot at a venture, found its way into an old man's heart, resulting in a vow to give a piece of ground, and build a church upon it, for any minister who would come to Botucatu, and preach the—to him—new religion to his neighbors. He was told to go ahead and build the church, and in due time the Lord would send the man. He built the church, but it was a long time before the man appeared, in the person of Rev. Antonio Pedro. Now the church is crowded to overflowing every week; and the people are talking of enlargement.

Antonio Pedro, who died in the harness, was a young man of exceptional talents, and a rare singer. The gospel hymns he taught the people are still a living power all along the borders.

The Botucatu church is now in charge of Rev. Y. R. C. Braga, another child of the mission, and a growing young man. His field takes him 150 miles either side of his home.

On a trip of which he speaks in a recent letter, he was invited to go to Rio Feio. There he found a little group of believers, who had been singing the hymns taught by Antonio Pedro all these years, with no one to preach to them or teach them. The people of the village wanted to hear of the gospel. Mr. Braga was surprised to find that almost the en-

ture village had unconsciously become Protestants. In their zeal they offered to turn the saints and trappings out of the parish church, and convert it into a place for Protestant worship. The minister showed them that it was not their property legally, and that it would be wrong to do it. But the incident serves to show the condition of the people, and the crying demand for help in this and other wide ripening fields in this part of the empire.

After speaking of his return from this most encouraging trip, Sr. Braga writes of two other subjects, which we will lay before you in his own words :

“And now I have just received letters from another village, urging me to come there. I cannot possibly enter so many harvest-fields.

“The school here is growing, and begins to give me serious anxiety, for I fear it will lose its reputation for lack of proper direction, which it is impossible for me to give it. I have always felt it would be of great advantage to the cause, should the mission send here an American lady teacher to take charge of the school, which will be largely attended if there be means of maintaining it on a good basis.

“The city here is growing rapidly. The people look for schools, and do not find them. They have to come to us, who are grateful to the Lord that we have always enjoyed a good name.

“My field is clamoring for more laborers. The Spirit of God is going ahead of us. It seems that the time has arrived when the gospel will fill the empire. The lack of workers fills

me with apprehensions. I can only pray the Lord to send more workmen into His vineyard.”

Shall this appeal fall on deaf ears? Shall Botucatu have no place in your prayers? Is there no one in all America to come and help us?

Brazilian Christians are not idlers in the market-places, waiting to be hired. The noble young pastor whose letter we have quoted has three churches under his care, with an aggregate membership of more than three hundred communicants. One church is 120 miles from Botucatu. The other an equal distance in the opposite direction.

Where are two men for those churches, and the lady teacher for the school?

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#### A TRIP IN MINAS.

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THE following extracts from a letter describing an itinerating trip in Minas Geraes, will show something of the kind of work done by our native pastors.

“On the 17th of December, I went with Sr. Miguel Torres to the fazenda of Paradize.

“When we arrived, it was afternoon, and from a little distance we caught a glimpse of the believers, who were all together waiting for us. After dismounting, conversation commenced about the gospel. At night-fall we had worship. Sr. Miguel spoke on various topics. After service, the believers asked Sr. Miguel to explain certain texts. All showed deep interest.

“Some busied themselves examining the Roman Bibles, wondering how the padres could keep saying

that our Bibles are false, because lacking the Apocryphal books, when these very books condemn them. The believers wondered at this, and the unbelievers still more.

"On the following day, Sunday, as soon as we rose, commenced singing, reading, discussing, etc. At twelve, began the public service. The hall was entirely full. It contained more than ninety people, all listening with attention. Many had come forty miles.

"Sr. Miguel preached eloquently on the Prodigal Son. Many of the hearers wept. Afterwards, three persons made profession of their faith, and a babe was baptized. In everything and from all, there was to be noticed the attention given, and the satisfaction felt.

"Afterwards the Lord's Supper was celebrated; and after that Sr. Miguel spoke about drunkenness, and exhorted those who had made profession to set a good example. At night, there was preaching. Sr. Miguel preached on Rev. 3:20. There was still a large attendance.

"The next day, before leaving, Sr. Miguel spoke again on Joshua. Four young men made profession, all Spaniards. Everyone in the neighborhood is ready to hear the good news of salvation.

"They have a class in the catechism there that is beautiful to see. The boys answer from beginning to end without making any mistakes.

"The gospel is triumphing. Before long, we shall see that little stone of Daniel's vision fill all the world."

The writer of the above letter is a boy of fifteen, one of the most promising pupils in the Sao Paulo Boys'

Boarding School, and this is part of a vacation letter to one of his teachers. A little more than a year ago, he was away from home, working for his living, as his father was entirely too poor to pay for his education. The Young Ladies Mission Band of the House of Hope Church, St. Paul Minn., wrote offering to help support a boy. This one was chosen. We leave it to you to decide whether the investment was a good one.

Friends, the Boys' School is not full yet, and there is a chance for you to try a similar investment, if you wish.

#### AN ITINERATING TOUR.

REV. J. B. KOLB, of Larangeiras, writes in a private letter of a recent trip:

"Last Saturday, February 18, we returned from a long trip of about 75 miles. At the furthest point, we held services two days. There we celebrated the Lord's Supper, baptized a little one, and received two women to the Lord's Supper.

"At this same point we met an old woman who had come with her daughter thirty-two miles to attend the services. She learned of the gospel through a son-in-law, who heard the good news in the house where we were staying.

"She had been a fervent Romanist, but the Holy Spirit has evidently changed all. Now she is an humble but joyous child of the Heavenly Father.

"When she spoke of her Heavenly Father, she would melt into tears. She and her daughter wished to profess their faith, but I thought it best

that they should wait and profess in their own home and amongst their own family and neighbors. To this they acceded at once. Thus is the Holy Spirit calling His own.

"In this same neighborhood, there will be six or eight more persons ready to profess the name of Christ.

"At another point which we visited on our way home, and where we remained over night, the man of the house invited us to have a service, and for that purpose had a room nicely arranged, and all the members of his family present.

"After the service he defended the cause of the gospel before his family and some neighbors. I hope he may come to a full knowledge of the gospel. He reads a great deal and has the Scriptures, and is a man of good parts."

We know how earnestly brother Kolb is praying for more laborers to be sent into these great fields; and we are sure he will not take it amiss on the part of an old friend and classmate, if we try to use his case as an encouragement to those who fear they have not the ability to become missionaries; and hold back from offering themselves on this account.

Mr. Kolb was an elder in a Pennsylvania church, engaged in business. His wife's death was blessed of God to lead him to give up business, and attempt to study for the ministry.

After a two years' partial course in college, he entered Princeton Seminary, always laboring under serious disadvantages, owing to the lack of early training.

He continued, working earnestly and prayerfully, but always feeling

that he might not be found worthy of a place in the ministry.

His heart called him to the foreign field; and with a thousand misgivings as to his fitness, he offered himself to the Board for Brazil, thinking at least, that he could learn enough of the language to read the Bible from house to house. The result is, that after only three years, scores already have found him their spiritual father.

REV. EDUARDO PEREIRA intends to make a missionary trip to Rio Grande do Sul to look after the work there during the absence of Rev. E. Vanorden. Several persons have been converted in that seaport, and are anxious to make profession of their faith.

ON the 14th of March the Sao Paulo Provincial Assembly unanimously adopted a petition to the General Assembly, asking for the "immediate and unconditional abolition of slavery."

OF the 7,843 immigrants arriving in Sao Paulo in February, 7,411 were Italians.

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## Brazilian Missions.

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Subscriptions may be sent to Rev. Donald McLaren, D. D., 372 Lewis Ave., Brooklyn, N. Y. Correspondence for the editors should be directed to "Brazilian Missions," Caixa do Correio, 14, Sao Paulo, Brazil.

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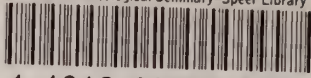
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